BRAHMACHARYA

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PREFACE

This small book gives some idea about the place of semen, the vital fluid, in our body-structure. It is bound to be of immense help in making the students good and noble citizens of the country, with ideal character and conduct. All what is contained herein is based on the Vedas and Vedic scriptures which, if followed, should prove a blessing to the students.

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1
Self-Restraint

In this age of science and technology, of gold and glitter, of fashion and foibles, and of cinema and television, to talk of brahmacharya or self-restraint may appear incongruous, but there appears to be no way out except this to enable the mankind to arrest his downfall which may ultimately lead to total destruction. The aim of Man appears to fulfil his sensual desires to the utmost possible and manifold novel methods are being devised to lure him to the pastures new. But is he going to be satiated in this way ? Certainly not; here I am reminded what Kathopanishad has to say through Nachiketa, when he was offered by Yamacharya all the riches of the world and beautiful damsels to enjoy. न वित्तेन तर्पणीयो मनुष्यः । A man is never satisfied with wealth, because his greed increases all the more; the more he gets, the more he wants. सर्वेंद्रिन्याणां जरयन्ति तेजाः । If a man indulges in lust and sensual pleasures, his organs lose their strength and vigour; ultimately he becomes

weak and sickly and soon goes into the jaws of death.

We are witnessing this drama on the stage of the world today everywhere. Therefore, there is greater need of saying something about brahmacharya, which in my opinion is the panacea of all ills from which the humanity is suffering at present. I am fully aware of the fact that majority of the students of young age do not relish this subject, but sour medicine has to be administered to a suffering patient, as it is not the question of his liking, but the question is of his life and death. People generally make fun of such a serious subject, but those who have carefully listened to this sane advice and have tried to put even a few points in practice in their life, know its value. In the name of being progressive, all that is new is not altogether good and all that is old, is not bad either. We must use our brain and pick up what is useful to us and discard the habit of condemning in a wholesale manner that which has percolated to us from our Rishis, sages and saints, our ancestors through the scriptures and the Vedas.

No doubt, the gratification of sensual desires, more so of sexual intercourse, has a very high place, whether it be in the animal and bird kingdom or be that of human beings. That is why, men and women are automatically drawn

towards this. But if we ponder a little over it, that a drop of which is so powerful that many great personages were born, in case it is preserved, it can certainly and surely bestow greatness on one who with dedication and determination keeps this vital fluid intact and utilises its energy for some noble cause, *e.g.*, in the service of the people, as many a great man did in his time. History is witness to the above statement that all great men and women adhered to brahmacharya and as a consequence of which they were successful in their mission. Bhagwan Buddha, Mahavir Swami, Christ are well known; similarly, Adi Shankaracharya, Mahrishi Dayanand Saraswati and later on Mahatma Gandhi and Subhash Chandra Bose—all these great men practised brahmacharya in their lives.

Indeed, to observe complete brahmacharya is a very very difficult task and the greatest sacrifice which a person can make towards the cause to which he is wedded. But the glory of brahmacharya is immense and it has been said that nothing is impossible for a brahmachari to achieve in this world. Some people have a fallacious idea that sexual satisfaction is a biological necessity, like food for hunger and water for thirst. This is not so, though difficult it may appear and is not harmful in any way.

Self-restraint never spoils our health ; those who observe brahmcharya in the true spirit, they become healthier and strong and are able to attain peace more and more, because to control the mind and thoughts is the first step in this direction. So, it is most essential that we must first be convinced of its importance and actual significance in life. The more we have belief and faith in the merits of self-restraint, the more we are going to be successful in our mission. We must have firm faith in the fact that semen is the king of our body ; it is the mine of all the good and noble qualities and a powerful source of energy and vitality. Those who are able to preserve this vital fluid, are not afraid of undertaking the most difficult and adventurous tasks as they have full faith in their capacity and might.

Thus, we see that those who are eager to develop their powers to an unlimited extent, they will have to take recourse to preserve this vital fluid ; those who are eager to know the mysteries of this world with their awakened soul, they will have to take a vow to observe brahmacharya in their life. Because the pleasure in preserving this vital fluid is much more than the pleasure which one gets by spending it. Here we have to be cautious in that if for some reason or the other, the semen is lost while

sleeping, it does not mean that we are no more a brahmachari. Because the passion of sexual urge is not entirely bad, nor one need feel ashamed of it. But its aim is to beget children in family life and not to waste it just for the sake of lust or pleasure. Remember, marriage is a sacred ceremony and majority of the people get married traditionally. Here, again, we should impose restraints and control over our passions, as marriage should not be considered a licence to indulge in sexual orgy unhindered. Those who do so, are digging their own graves because they do not understand the perils they are going to face in the near future in the shape of various diseases and ailments. Not only this, their life is cut short ; this is what we are witnessing today in the modern society.

It is an act of the greatest valour of any man or woman to attain control or victory over his passions. No man can exercise control over his own self nor can he hope to do so, unless he has mastered his lust over sex. In the words of Gandhiji, without control over self, you cannot hope to have good self-government or Ram Rajya. In Vedas, there are many verses which describe about the virtues of brahmacharya, as can be seen from the following verse of Atharva Veda :—

ब्रह्मचर्येण तपसा राजा राष्ट्रं विरक्षति।
आचार्य्यो ब्रह्मचर्येण ब्रह्मचारिणमिच्छते॥

A king or ruler has full control over his passions and all the worldly desires and it is because of this austerity and penance that he is able to protect his country and the nation over which he rules. Similarly, an Acharya keeps the brahmachari under his control because of his self-restraint and character and is thus able to make him follow suit.

Again, in Atharva Veda, it has been stated that an Acharya should be brahmachari; similarly, a ruler should also be a brahmachari, as such a ruler gets special respect from the people ; a king who has control over his desires and passions gets all respect and reverence from his people, as he can truly look after the interests of his subjects selflessly. The verse is as under :—

आचार्यो ब्रह्मचारी, ब्रह्मचारी प्रजापति।
प्रजापतिर्विराजति विराडिन्द्रोऽभवद् वशी॥

A brahmachari is able to assimilate the knowledge of the Vedas and is thus able to imbibe truly the qualities of divine nature ; he is able to control his breath and consequently all his desires and passions ; he has full control over his mind and is able to express the material and spiritual knowledge and science for the benefit of the mankind in general.

As a matter of fact, brahmacharya is such a vital power that a man can challenge the death even. Those who wish to attain victory over death, they should preserve this vital fluid ; so that they may be able to do noble and virtuous deeds in life, which are going to make them immortal for all time to come.

Bramachalya

2
Mind and Nature

Having briefly narrated the virtues of self-restraint it is pertinent to state that such persons who spend their life wallowing in wealth and satisfying their sensual desires and passions, are no more than animals or beasts, as they have not truly understood the purpose of human life. They must at least know that Man is the supreme being in the creation of the Almighty and in the Vedas, human-beings are called as the immortal sons and daughters of God, because of the divine qualities which have been bestowed on us. This is obvious from the three special boons, or you may call them gifts of God, *viz.* (1) power of intelligence or brain (2) power of speech or tongue and (3) hands with ten fingers. What a wonderful combination of these three powers, which enable Man to utilize his intelligence not only to express his ideas and thoughts, but also to put them into action, after consulting each other, so that the result may be beneficial to all. God has created this world, but it is

Man's ability and intelligence that go in making it more and more beautiful. But this can only be possible if and when Man also practises the advice and knowledge given to him through the Vedas, *i.e.*, to exercise self-restraint or brahmacharya in life in order to make a place in the pages of the history of such great persons, who actually contributed their mite for the welfare of all the living beings. They sacrificed their comforts and joys of life in order to spread the knowledge of the Vedas, so that others may be benefited by it.

In this connection, the role of mind is very important. Because whatever a person does, his mental feeling is the root of all his actions. Therefore, a person's mental activity is no less important than his physical activity. That is why it has been stated in Upnishadas :—

यद् मनसा ध्यायति, तद् वाचा वदति, यद् वाचा वदति,
तत्कर्मणा करोति, यत्कर्मणा करोति, तदपि सम्पद्यते।

As a man thinketh, so he speaketh ; as he speaketh, so he doeth, and as he doeth, so he geteth the result. Thus what we think comes out through various stages in the shape of fruition. We must, therefore, be cautious against bad and evil thoughts, as these ultimately are bound to lead us to destruction. Hence, in so far as our goal of brahmacharya is concerned, we must shun all such scenes and sounds, which may give

rise to ideas and thoughts of lust and passion. It is only for this reason that we decry the role of cinema and television, as most of the pictures shown on these are nothing, but on subjects and themes, replete with the scenes of sex and violence. In this way, these are harmful to the society as a whole, because they are responsible for corrupting the ideas and thoughts of the people. When thoughts of the majority of the people are corrupted in this way, then how can you expect them to be honest and persons of character. Our Government expects that the nation should remain sane and conscious, while serving them liquor all the time. A drunkard can never be expected to talk sense. I am not against science or television and cinema for that matter, as these are but inanimate instruments, it is the Man who is putting them to misuse. These can also be put to good use by showing pictures of great personages of character and eminence, by making such pictures as that of Rama, Harish Chandra, Shankaracharya, Vivekananda, Buddha, Mahavira, Dayanand Saraswati, Mahatma Gandhi, Subhash Chandra Bose and so on.

A great emphasis has been laid in the Vedas, Upnishadas and other Vedic scriptures about the purity of mind and ways and means have been suggested as to how this can be achieved.

Maharaja Manu says—मनः सत्येन शुध्यति। Mind can be purified by truth, *i.e.*, we should be truthful in thoughts, words and deeds. Mind is very fickle ; it never sits idle and in a trice it jumps from one thought to the other and thus keeps a person in turmoil. The mind has four functions to perform, as according to the Vedic conception it has four inner organs or parts, known as Antah Karan-Chatushtaya 'अन्त करण चतुष्टय' and their functions have been described differently. They are : mind, intellect, chit and egoism. Here, mind is only one part of this fourfold organ, but in Vedas this entire system has been taken as mind itself and explained in these four terms. Out of these, mind with the aid of the senses perceives an object and thinks and quite often it thinks without actually feeling with the senses. The second being the function of the intellect, is to discriminate and take a decision, if necessary. The third is known as 'chit' a storehouse of memory, *i.e.*, its function is to remember things. The last being 'egoism' wherein the feeling of being exists, *viz.*, I am, I do, I can and so on. These are only broad functions of the mind.

The importance of the mind can be gauged from the fact that our Vedic scriptures time and again tell us that 'man is mind and mind is man'.

The following couplet is a clear proof of this statement :—

मन एव मनुष्याणां कारणं बन्ध मोक्षयोः ।
बन्धाय विषयासक्तं मुक्तं निर्विषयं स्मृतम् ॥

Mind is the sole cause of a man's bondage or salvation. If the mind is engrossed in the sensual pleasures, then it results in bondage and if it is free from them, then the result is salvation. Here, again, please note the words—'if the mind is engrossed in the sensual pleasures, then it results in bondage'. Therefore, we come to the conclusion that mind plays a very important role in observing brahmacharya, which ultimately leads us to salvation. On the other hand, if it remains not free from sensual pleasures, then the question of brahmacharya does not arise and the goal of man's life can never be achieved. So, in other words, brahmachraya or self-restraint is not only conducive and helpful in maintaining good health but also in attaining our aim of life, which in my humble opinion must be the target of all human beings in case they want to succeed.

How to achieve this purity of mind, so that it may not get attracted and attached to the sensual pleasures ? For this purpose, it is essential to give rightful place to the various Samskaras so that the atmosphere and environment all around may be such as may ever be helpful in making the nature and habits of our children,

so that they may fully understand the value of brahmacharya in life and endeavour to observe the same. This is going to be a divine boon to the nation, which our Vedic seers have propounded for us in the tradition of Varna-ashrama system. Unfortunately, we have given 'go-by' to this invaluable heritage of our Rishis and ancestors and blindly copy the western style and the result is there before us all to see. In our Ashrama system, the first stage is that of Brahmacharya, which obviously means that a student must be a brahmachari or *vice versa*. So, all the children were sent to the Acharya's or Rishi's Ashrama, where they were expected to learn about all the material and physical science as also that of spiritual science. 'Simple living and high thinking' was the aim of life in the society in those times and the whole atmosphere was surcharged accordingly. Thus, it was not a very difficult or arduous task for one to observe brahmacharya in those days, because Acharyas were always there to help them in their mission. There was no craze for money, as we witness these days, because the daily necessities of life were easily available to all, more so as the tendency and thinking of Man was more towards renunciation and brahmacharya.

The fabric of society was so harmonious in the

making of a Man that those who betrayed from this glorious path in those days, were called Rakshasas and Asuras and we all know about them as well. It was all because the Rakshasas did not observe self-restraint in their lives and having been attracted and attached to the sensual pleasures, they ruined their all and the chance which God had bestowed on them as they were born human-beings.

'यथा राजा तथा प्रजा' is a Sanskrit quotation which means that 'as is the king, so are the subjects'. Here I am reminded of a king, known as Ashwapati in the Vedic era, who told the Rishis, when they declined to take food in his palace, because they thought that royal food is tainted with Rajsik and Tamsik qualities and this was going to adversely affect their pious lives, as under :—

न मे स्तेनो जनपदे न कदर्यो न मद्यपः।
नानाहिताग्निर्नाविद्वान् न स्वैरी स्वैरिणी कुतः।

In my entire kingdom, there is no thief, no miser person either ; there is no person fond of any intoxicant and there is none who does not perform yajna ; there is none illiterate either. Besides, there is no adulterer, then how can there be any adultress. This kind of character of the whole nation was found in those days.

In his famous book Manusmriti, Maharaja Manu has written :—

एतद्देश प्रसूतस्य सकाशादग्र जन्मनः ।
स्वं स्वं चरित्रं शिक्षेरन् पृथिव्यां सर्व मानवाः ॥

All persons of the world should sit at the feet of the Brahmanas of this country and take lesson on character. Remember strong character is brahmacharya. One who can control his organs and sensual desires and cannot be led astray by lust or passion is a real brahmachari. First we have to exercise self-control and really understand the value of the vital fluid, which is a source of great energy and power, making us capable to perform well-nigh impossible deeds.

3

Wastage of Semen

This is a very simple statement of fact that whatever we see in this world has some cause behind it. Why mankind is suffering from so many fell diseases in the present age and why man is becoming weaker and weaker physically with the advancement of science and technology is a question which directly stares us in the face. The reply is not far to seek ; it is mainly because of the fact that he is now more prone to the desires and passions of his sensual organs or you may say that he is now misusing his power which is most vital to his worthy existence. This is the basic reason for all his ailments and sufferings and so long as he will not understand its value, he will not be able to enjoy his energy and vitality usefully, which if preserved would have enabled him to achieve marvels.

The vital fluid, known as semen, is the last of the seven substances, the net result of all the food we take, which our stomach turns into juice and the solid part of which is discarded in the shape of excreta and urine ; while the

rest passes into various channels and changes into blood, flesh, fat, bones, marrow and semen in the end. Thus, it takes about forty days in this cycle, when about a maund of food changes into one tola of semen. And for the sake of little enjoyment, fun or pleasure this is wasted and thereby bring weakness and many other troubles in its train and a worthless life as a result thereof. The vital fluid is mixed up in our blood throughout our body and if wasted regularly, the nervous system, connected with our navel centres and many other delicate parts of the body, such as mind, brain, heart and stomach not only get upset but disturbed to such an extent that a stage comes when they stop functioning properly and such a man becomes a living corpse and burden on his family and the society.

Our society being what it is today, it is indeed very difficult for any person to be a perfect brahmachari, because the entire atmosphere and surroundings are surcharged with sensual feelings and thoughts. Not only that, the mass media corrupt the environment to such an extent by propagating sexual intercourse, dialogues and talks, besides the love-scenes on television shows and cinemas, as if there is nothing else in this world to talk about. They think that man today is a fool and try to exploit

his sensual passions as much as possible to their monetary advantage. The tragedy is further enhanced when we see such scenes of dancing and singing girls and troupes in the name of Indian culture. There can be nothing farther from the truth. But who can change this course of tide, when those who are in power are either ignorant or deliberately try to pollute the atmosphere of the country and thus mislead the people and as a consequence destroy the basic character of the nation as a whole.

Undoubtedly, all bad and evil habits are formed in the company of bad people, as the saying goes—A man is known by the company he keeps. The students in schools and colleges and particularly those who live in the boarding houses learn such habits from old students who are already in the grip of bad habits and in this way, this goes on year after year without any break. Those who go to schools or colleges only during day-time, they also at times are lured by the bad student-companions and get involved in such orgies. Some elderly students in the neighbourhood, while playing some sort of games or when sleeping together in the same bed, love the younger ones and, as a result, some innocent students also learn the bad habit of masterbation or of doing unnatural sexual acts with each other. Some characterless servants also take

undue advantage of their master's young and innocent children, besides even some teachers have this bad habit and take recourse to this habit on their young and handsome students, thus spoiling their life and character.

Another main reason for this habit is concerning food. Those who take meat, eggs, fish, etc., get impassioned quickly, because by taking such intoxicating food, with plenty of spices, chillies, etc, the blood becomes hot and such a man becomes anxious to have some outlet for his semen. Dr. Cowen has written that the large quantity of flesh, meat, together with eggs, fish, pepper, spices, tobacco, tea, coffee, chocolate, bread made from fine wheat flour—all these things have a direct influence on the abnormal exercise of the sexual system. Tea, coffee, tobacco, alcoholic liquors, and animal food are stimulating or narcotic in their nature; and whatever is taken into the body of narcotic or stimulating nature irritates the nervous system, but specially the nerves of the sexual system, and through the reflex action on the base of the brain amativeness is inflamed and excited and in this way come lustful desires.

Similarly, Macfadden has written—"Meat and eggs being rich in protein should not be used too freely, and if the assimilation is specially poor it may be better to avoid them entirely.

Not only alcoholic drinks, but even tea and coffee should be avoided. Pepper, hot sauces and condiments of all kinds are specially objectionable. In this connection, it must not be forgotten that the most important of all the evil habits that causes sexual weakness is smoking. The active principle of tobacco is nicotine which in its pure form is a terrible poison. It presses down the sexual desire and lowers the sexual powers, and without doubt, tobacco, in most cases, is the chief cause of functional weakness and impotence. If you have the least regard for your powers of manhood, give up the use of tobacco entirely.

Another reason is bad and yellow literature which is in circulation these days, more so novels and stories, depicting scenes of lust, passion and sex. These easily attract young and immature minds and corrupt their ideas and ultimately lead them to vices which become a part of their life. As a matter of law, such books need to be banned, so that the writers who dare pen such lewd writings get discouraged. Because it is such books which corrupt the minds of the children and thus their habits are formed, making them irresponsible and characterless citizens of the country. This is a grave crime and the writers should be punished for producing bad and evil literature.

There are other reasons also, *e.g.*, to oversleep, or to sleep in soft beds ; so far as possible young boys should sleep on hard beds, made of wood or on the ground itself. Young boys should also avoid the company of married colleagues, because generally it so happens that they narrate their experiences, which give bad idea and evil thoughts and in this way their lustful desires get inflamed. There may be many other similar reasons and as far as possible, young boys should always try to avoid such occasions, in case they are eager to save themselves from this evil scourge. Only some important ones which came to mind, have been described and those which the readers may encounter in their life, but left undescribed, may try to avoid them as well.

It is not difficult to know whether any student is a victim of this habit. As a matter of fact, nowadays most of the boys get acquainted with this evil habit before time ; how many of these resist the temptation to carry on with this is a different matter. That is why we see a spectacle of weak boys of young generation, many of them just a skeleton of bones. It is not because of any deficiency of food, as people generally think, that most of the poor students cannot afford milk, fruits, etc. But I am certain, it is mainly because of this evil vice and the

system of co-education works as pouring ghee into the raging fire. It is also not unknown that many young boys and girls, not only move in the company of each other, but also have sexual intercourse, which in some cases turns into love-marriages or broken bonds.

Why our country has come to such a pass ? The simple answer is the western civilisation, which we have adopted without giving proper consideration to the climatic and other various conditions of our country and thereby bringing ruination and downfall to a glorious nation, whose past has been so shining on the firmament of world history that this nation was known as that of Rishis and Munis, sages and saints.

4
Social Evils

None can deny the fact that the impact of the society has a great influence on human mind, as man is a social animal and he is nothing, but the product of the society to which he belongs. Very rare exceptions can, of course, be seen and such people really make history and they leave their footprints on the sands of time, though it is a matter of conjecture as to how far they are able to sway the people to the moral side and thus able to change the course of tide. Their contribution to the good and welfare of the people as a whole can never be forgotten all the same. Swami Vivekanand has rightly compared this world to the tail of a dog. He says that you may keep the tail of a dog in the pipe of iron for a long period, say twelve years, but as soon as you take it out, it will again be crooked ; it can never be straightened, howsoever best you may try. Similarly, you cannot reform this world ; the only satisfaction you can derive is to do your best to make it better and if you do this much most sincerely, without any

selfish motive, you have done your duty well. This was also the view of Lord Krishna, who in his monumental work of Gita has expressed similar thoughts.

The age of today is that this world is for enjoyment and the dictum 'Eat, drink and be merry' is being practised in its entirety in modern life. So, we find that there are no bars or limitations and even unnatrual ways and means are being devised, though such an enjoyment is full of sorrows, brings man near to death and is suicidal. Sexual enjoyment has thus taken new twists and turns ; this is all because its propagtion in wildest forms throughout the length and breadth of our country ; nay also in the European countries, perhaps in more vulgar form, from where we take pride in copying, entirely forgetting our traditional past, known for its basic character, humanity and morality. You might have read that in Europe there is a Society of Nudes. These people, who live quite naked, have their own complex, where all men, women and children go about their business according to their respective calls of duty, without any clothes or covering any parts of their body. As a matter of fact, it is a free for all society and one day in a week, any body can go and visit their commune ; such a day is already fixed by them and people from the outside

world go either for the sake of fun or to allay their anxiety on this score. According to them, they live the natural way, as given birth by God and do not want to create inhibitions in the name of civilisation and gentleness. In such circumstances, the orgy of sex, like that of animals and beasts, spreads unchecked. It may be worse still, because Man is endowed with brain in addition, and if it is not used properly, but misused and misdirected towards such immoral acts, then only God may save the humanity !

Then there is a society of gay-people in most of the European countries. Now, what are these gay-people ? These are men, who believe in such a free society, where man does sexual intercourse with man ; which is an unnatural act. But this is legalised in many European countries and a young boy can even marry another young boy. There are quite many cases of such couples and recently I read in the newspapers that one of the important functionary in Margaret Thatcher's Government was a gay. Now, see where this world is going to ? And our Government takes pride in copying all that is Western philosophy and thinking, because in their opinion it is all progressive, while the teachings contained in the Vedas and our ancient scriptures are, in their opinion, archaic and out of date. That is why,

you can see pictures on your television, which only depict the western style and thought, in which free love and sex are shown so that you may also learn to do likewise.

Now, turning to the prevalent conditions in the country, you might have read in the newspapers about the conditions in the jails or prisons, more so about the Tihar jail in the capital, where notorious bad characters are lodged. These hard-core criminals enjoy all the facilities there, *e.g.*, smack, opium, liquor, gambling and above all sex. They are provided there with young or small juvenile delinquents for sexual intercourse. Who provides all these to these criminals? The jail authorities. It is not only here, but such a practice is prevalent in Lucknow jail and many other jails in the country. These jails are considered to be reformatory houses, but we see the spectacle of hell in its most naked form there Similarly, about the police stations, many such stories have been published and not a day goes without any such incident, in which the name of a policeman does not figure. Those who have the onerous task of protecting the weak, are just doing the opposite; they not only exploit them, but push them so much down as to render them characterless and useless. If per chance, any girl, woman or boy of tender age

falls into the hands of the police, such an individual cannot go untarnished from their clutches. They not only rape but render their life so miserable that it becomes almost impossible for them to live. We have such a police force in our country, for which we must be thankful to our Government. Any good citizen would probably like to suffer injustice, than to go for any redress to a police station !

You might also have read about the flesh-trade in our country, more so in the districts of Rajasthan, where young girls and women are sold for a few thousand rupees and this business is thriving there with the connivance of the police and the politicians in power. Such girls are ultimately sold to prostitution houses in big cities and their lives are ruined for good. You might have also read about the custom of devadasis, which is prevalent in some temples in the southern part of the country and the plight which the girls, who are initially given as devadasis, have to face. Because in the end, they become just prostitutes and in this way a large number of our womenfolk are being degraded to such an indescribable condition. These are all social evils and spreading more and more, because of the indifferent attitude of the Government. With independence, it was expected that such abhoring evils will be done away with, because our

own elected rulers would give proper guidance to the people. Yet the matters have rather become worse and who is to be blamed for all this !

Lastly, I would like to say something about 'birth control' on which our Government is spending a huge sum of money and have employed a large force of men and women for doing propaganda work, as also to carry out the various operations of vasectomy and so on. The Government also gives inducement money to such couples who undergo such operations and thus abide by the policy of the rulers, so that there may not be population explosion in the country in future. Because as it is, we have a large population and more than half of the people in our country live below the poverty line. Many starvation deaths are occurring daily, besides the fact that a large section of the population die prematurely because of malnutrition and diseases. Doctors and hospitals have been authorised to conduct such operations, as also to terminate pregnancies. Large hoardings and posters can be seen, showing the advantages of a small family, as also about condomes and their use. But a large section of our population, especially christians and muslims do not believe in this because they are told by their bishops, Imams and Maulvis that

it is against their religion, so also the fact that if they continue to increase at this rate, the time is not far off when they will be in majority and thus will be able to rule this country.

To my great surprise, I have not seen even a single poster anywhere, praising the virtues of brahmacharya or self-restraint, which can be a great force in limiting the family, if practised. The only idea which occurs to me is that they do not want the people to be persons of character, as this will be their doom. Because then the people will not tolerate such administrators and rulers, who are selfish, pretending to be the servants of the people. What I am trying to drive at is that the Government should understand that it is their duty to make the nation strong of character and the base of character lies in self-restraint and if they inject this idea into the minds of the people, then the entire purpose will be served and all the problems get solved.

5
Duty of Parents

It is the foremost duty of all the parents to warn their children against the wastage of semen or the vital fluid, but generally, they do not tell them anything about this and the consequent result is that most of the children, being quite ignorant, are led into this evil practice by those colleagues who are somewhat elder to them, as they have themselves been a prey to this vile habit. Therefore, all parents should make their children understand the value of preserving this energy, which is most vital for their progress and well-being. Because otherwise also, the children are going to learn about it, but when they wake up about its value in life, it may be too late. Moreover, with the growth of the children into young age, they are bound to come across such situations; besides, the television and cinemas are there all the time, which only propagate the darker side of life and arouse passions and lust. Hence, it is all the more necessary for parents to warn their children against such tendencies and in order to achieve some favourable results,

it is essential that they themselves conduct in such a manner, as to enforce control over self and may not see such pictures which may excite their passions.

We must not forget the fact that the education of children begins at home, because he has to be in the company of his mother all the time till the age of four or five, when a child is put into a school. Thus, whatever the mother does, says or has the company, this all is going to affect the behaviour and habits of the child, though we may be unaware of this. This is a formative period and these early habits are going to last long in life. In our scriptures, it has been clearly stated :—

मातृमान् पितृमान् आचार्यवान् पुरुषो वेद ।

When the three best teachers in the guise of mother, father and teacher are available, then only man becomes learned. In this, we see that the first place is that of mother, who is responsible for making his child as she pleases ; because the child has to live in his mother's womb for nearly two hundred and eighty days and in this state, whatever the mother eats, drinks and thinks, becomes a part of the child as well. After the child is born, he generally has to keep the company of his mother for a few years. Again, this is the most tender age and whatever impressions he gathers during these years,

remain permanent with him. So, a mother's role is very important in the making of a man.

Next comes the father, who has to remain outside because of the duty or work on which he is engaged, yet next to mother, it is he who is responsible in moulding the behaviour, character and conduct of his children. It is the duty of father to look after the children and teach them to conduct properly, not only by word of mouth, but by his own example. Last of all comes the role of the teachers, who in modern times are least worried about their disciples and students, because they are only required to impart them education and nothing else. The behaviour and conduct of most of the teachers nowadays is not worth emulating, because quite many of them are victims of evil habits, *viz*, smoking, drinking, etc. In this matter, many parents are also habituated of the undesirable vices and, therefore, the blame does not go to the teaching class alone, but to the society as a whole, of which they are all part and parcel.

According to the Vedic concept, a king or ruler is more responsible for the making of the citizens of its domain and in this way, he is considered who should manage the affairs of his state in such a way, so that all the children get not only proper education and learning, but

knowledge of all what is good and what is bad for them in life. This, of course, should include the knowledge of brahmacharya or self-restraint, which is so important and vital in shaping the course of humarity. This is indeed so, as the system of education is controlled by the Government, but unfortunately in the opinion of the present-day rulers, the western system is more efficacious for a progressive life and they have lost regard for their own culture and tradition. They themselves have been brought up in such an atmosphere of western influence and prefer all that is foreign including their life-partners. Then how can you expect the people to actually understand the value of self-restraint ? यथा राजा, तथा प्रजा—As is the king, so are the subjects.

It is, therefore, an uphill task for any one who is determined to preserve this vital fluid, by remaining unperturbed by the various influences around him. We cannot blame either the parents, teachers or the children of young generation, who indulge in wasting their vital energy in many useless ways. Remember that if thoughts are polluted and corrupted, then it is very difficult to control the downfall which is inevitable to follow in its wake. Government also controls the mass media of cinema, radio and television ; the pictures and dramas enacted are generally such which incite the passionate feelings and

lust and are immoral. These have great influence on the minds of the young people and as a consequence, we see many cases of rape. Because those whose passions are excited and cannot find any outlet to purge them, they take recourse to any method which in their opinion and under certain conditions may help them in getting rid of their lust which keeps on haunting their minds. So, the root of all such crimes is the bad and evil thoughts given to them through such scenes either through cinemas or posters etc. for which ultimately the Government is responsible.

Here I am reminded of a story I read in my childhood. Some boy at school was in the habit of pilfering pen, pencil, etc., of his colleagues and when his mother came to know of this, she would encourage him. Later on in life, this boy became a great thief and on attaining manhood, he committed many crimes, but ultimately he was caught and when his case came before a judge, he was given capital punishment. The judge asked him to express his last wish which was to be fulfilled ; to this the thief said that he wanted to see his mother, who was called to the court-room. The thief, pretending to say something in the ear of his mother, bit her ear so that she began to bleed profusely and everyone present there was surprised at this behaviour of the

criminal. But look ! what he stated—he said that if my mother would have stopped me from stealing small things in my childhood, then I would not have continued with this spree, which is responsible for all my crimes and for my capital punishment also. From this we learn that early habits formed in childhood are mainly responsible for making a man.

But as I have alluded to earlier on as well, man is a social animal. He has to move in society ; therefore, the influence of his colleagues in school and college, as also in all other places, is largely responsible in forming the habits. How so hard we may try, we cannot isolate ourselves from our surroundings and, therefore, the atmosphere which is built around us, has to be pure and conducive. Not as we find today whether in our homes or outside, which works against the principle of brahmacharya and self-restraint. That is why, I have perforce to say that the system of education should be in consonance with our culture. Not this culture, which those in authority think and propagate, *viz.*, that of dance and lewd songs, containing certain rituals, but that which our Rishis and Munis propagated for ages and ages in the past as prescribed in the Vedas, according to the Varna-ashrama system, which was preached by Adi Shankaracharya, Mahrishi Dayanand Saraswati, Vivekananda and even by

Mahatma Gandhi to some extent.

Concluding, I can only say that mothers should warn their daughters and fathers should likewise their sons about the importance and value of this vital fluid in life, so that they may be able to attain greater heights, based on their strength of conduct and character.

6
Powers of Purity

The infallible power of purity needs no description as the business of the entire universe depends on it, because of the divine grace of God, which permeates all through the cosmos like a thread in a rosary. Hence such a person is indeed blessed, who is pure in all aspects, of thoughts, words and deeds ; whose mind never wavers even for a trifle moment and always moves in His glory, without a care. Go in search of such a person, who knows not what is sin, no evil idea or bad thought ever occurs to his mind and is holy in body and soul from head to foot. If successful in finding such a person, bow your head at his holy feet, because the divinity resides in such souls and the world is aglow with their sacred lustre. Holiness is the best means of attaining the ideal of life and is a sure sign of humanity. Brahmacharya or self-restraint is the base and foundation of all purity and holiness and those who actually practised it in their life, were duly rewarded, proportionate to their endeavour.

In this connection, the recent example was that of Swami Dayanand Saraswati, who was a staunch adherent of brahmacharya. He would not tolerate any deviation and if he ever saw any drawbacks in any sanyasi or saint in this regard, he would give up his company. For his steadfastness, he was able to keep his vow of brahmacharya throughout his life and though poisoned more than a dozen times, he was able to survive so long because of the powers of brahmacharya. Swami Vivekanand, though died at an early age, is famous and well known for spreading far and wide the philosophy of Vedanta, only because he remained a brahmachari throughout his life. Mahatma Gandhi in the later stage of his life realised the importance of brahmacharya and what he was able to do during his life-time is fully known to you all, for which his name and fame has become immortal. Whosoever practised brahmacharya in life, was able to rise higher and higher, this being a divine blessing endows its adherent with indomitable courage, energy and strength, which knows no defeat.

To escape the fire of lust and passion, the best and surest way is that the mind should be pure. That is why our Rishis gave much thought to this problem and laid emphasis on the purity of mind and thought. Vedas tell us that the period of childhood is the most suitable period

for laying down the foundation of such a character —the age being amenable to impressions. Therefore, the Vedas stress on making children and youngmen lead a life of discipline and brahmacharya, *i.e.*, to remain celebate, which makes the body stout and fit to acquire the knowledge, because this vital fluid serves as the fuel enabling a brahmachari to grasp the intricacies of all education and knowledge, which he is expected to learn. In Atharva Veda, it has been stated :—

पूर्वो जातो ब्रह्मणो ब्रह्मचारी धर्मं वसानस्तपसोदतिष्ठत् ।
तस्माज्जातं ब्राह्मणं ब्रह्मज्येष्ठं देवाश्चं सर्वे अमृतेन साकम् ॥

A brahmachari, robed in religious garb, is born before spiritual development ; he precedes the knowledge of divinity ; he stands up by austerities ; from him arises spiritual wisdom, the highest knowledge, and learned men attain to life eternal.

Brahmacharya is the need of the hour. The new generation is growing weak, with disturbed digestion, lost vitality, debility and myopic eyes. The degeneration is so steep that there is fear of collapse in the near future. Brahmacharya is the remedy for all these ills. Brahmacharya is a *sine qua non* of physical, moral and spiritual strength. Dilapidated bodies require the enforcement of Brahmacharya—which will bring self-control. It can be counted as the highest achievement of a person, who is able to control his lust and passion.

Without attaining this control over sex, man cannot hope to attain self-control either. You can see people these days getting angry and furious for little or no reason and student community is not an exception to this now-a-days. We read every other day students going berserk, on strike for trifles and resorting to such tactics which behove ruffians, *e.g.*, stopping buses and putting them on fire ; gheraoing their teachers or professors and so on. Any sane student, more so who is really a brahmachari, would never resort to such means. Not only that, recently I read in a newspaper that some boy-students misbehaved with the girl-students in a bus and the Government has to arrange for police during the beginning of academic sessions because of the foreign practice of ragging ; and during holi-festival in March. This speaks sadly of the behaviour of the student community as a whole. As a matter of fact, now a student and a goonda have become synonymous. They have no respect for the elders, teachers and ladies either. I have perforce to say that modern education has made most of the students only educated beasts ! So, they have lost all sense of morality with the loss of semen.

These students are following a wrong path. But good students are not very many and I would advise them to shun the company of bad stu-

dents, though they may be in majority. Yet you must try your best to make your ownself and it is within your powers to do so, and nobody else. Such students who are in the habit of wasting this vital fluid through masterbation or any other evil ways, their memory becomes weak and they can never know what is peace of mind either. Therefore, the best way to get rid of this bad habit is to keep yourself busy in your studies and during spare time, think positively and of good, noble and virtuous things. You may read the autobiographies of great personages and always move in the company of good and noble people. Never remain idle even for a moment, as this will afford the devil an opportunity to lead you astray. You have, therefore, to be of strong determination and take a firm vow to practise brahmacharya at all costs, come what may, and in a few days' time, you will be able to see the difference in you, in your attitude, in your behaviour and conduct; and above all in your performance in studies and examinations.

Bhagwan Krishna says in Bhagwad Gita :—

वशे हि यस्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता ॥

One who is able to control his senses and mind, his brain and intellect, becomes so sharp that he can attain whatever he wants. Here again, the importance of brahmacharya comes to the fore ; as a matter of fact, the life depends on it and

the more one is able to adhere to it, the more exuberant and better life he is able to enjoy. The great poet, Kalidas, has written as under :—

विकार हेतौ सतिविक्रियन्ते येषां न चेतांसि त एव धीराः ॥

Even with all the circumstances being against, no bad idea occurs in the mind, such a person is indeed a steadfast brahmachari. This is quite apt for the atmosphere and surroundings present in modern times and though it is so charged with bad and evil thoughts, yet those who are determined to have their way, will certainly and surely be able to surmount these attractions and distractions. Where there is a will, there is a way.

7
Exercise

The importance of sound health in life cannot be over-emphasised, as this is the basic factor and root cause of happiness and the Vedas have laid great stress on this aspect of human-life, which we learn was responsible in producing very many great men of bravery and valour. A student should particularly be health-conscious, as this awareness is bound to make him alert about the preservation of his vital fluid and thus he would try his best, not to waste even a drop of the semen, which is actually the life-thread and the juice of life. Some Sanskrit poet has described its virtues as under :—

मरणं बिन्दुपातेन जीवनं बिन्दुधारणात् ।।

To waste this fluid is death and to preserve it is life. Without good health, life appears a burden and today most of the people, more so who are young and are studying in schools and colleges, have some affliction or the other, only because they waste their energy and vitality, being ignorant. Our Shastras proclaim clearly —'शरीरमाद्यं खलुधर्म साधनम्' ! Body is the means, through

which a man progresses in life and if it is weak then how far you can be successful in your mission.

'Healthy mind in a healthy body' is a proverb, which also tells us that it is most essential for a student to keep himself healthy under all circumstances. Human body is a living temple and it is our sacred duty to keep ourselves fit mentally and physically in all respects. In this connection, exercise is a great contributory factor and has been known as the key to health. If regular exercise is done, it keeps one happy, cheerful and free from all sorts of ailments—physical as well as mental. A Sanskrit poet has described the duties of a student as under :—

व्यायामो विनयो विद्या विवेको वीर्य रक्षणम् ।
एते पंचवकारास्युः विद्यार्थिनः युगे-युगे ।।

Daily exercise, to study and be ever polite and humble, with wisdon and discretion and to preserve the vital fluid, semen—these are the five 'Vakaras' which the students must accept as the five cardinal principles in life and which have been in vogue from times immemorial. So, in this couplet daily exercise has been prescribed for a student as the very first duty, which he must perform early in the morning, without fail.

Now, I may detail a few exercises, which should prove healthful to all; of course, these would particularly be useful for students in this

age of competition and tension.

First Exercise—Before going to bed at night, rub your body from head to toe, all the parts, each and every place taking special care that no part, however small, is left unrubbed. It should not take more than ten minutes at the most. You will have a sound sleep, without any worry. Similarly, early in the morning before taking your bath, you must do this exercise of rubbing your body thoroughly. This helps greatly in the maintenance of the flow of blood in the body and you will feel active and agile throughout the day, fresh to undertake your work with enthusiasm and zeal.

Second Exercise—Lie down on your back on the ground flat and raise your head slowly and steadily, without the aid of your hands; you now come in a sitting posture, with your legs spread straight before you; now try to touch the toes of your legs with your hands, but your legs should not bend upwards. Do this exercise about twenty times, as this will help in the proper digestion of your food. While doing exercise, wear only an underwear in summer; in winter if doing exercise out, under the sky, then loose clothes may be worn. Keep your mouth always shut and take breath through your nose.

Third Exercise—In the second exercise, you raised your head; in this you have to start

lying down on your back, by raising your legs both jointly towards your head slowly and steadily, so far as you can do and then take them back, but a few inches above the ground; then again take them towards your head; do this at least five times and then you can rest them on the ground. Start doing the same exercise again and in this way repeat this practice four times; it means that you have done one exercise twenty times.

Fourth Exercise—Lying down on your back, raise your legs straight towards the sky; now bring one leg down and touch your knee with the chest; in this way do similarly with the other knee and do this practice about twenty times each. This exercise though very simple is very useful for stomach.

Fifth Exercise—In this posture, you have now to bring both of your legs downwards towards your chest, instead of one by one, and touch your both the knees with your chest. Do this also about twenty-five times.

Sixth Exercise—Lying down flat on your back, move your legs in such a way as if you are paddling on a cycle, as fast as you can, making a complete circle. Do this exercise for as long as you do not feel tired, may be a hundred times or more.

Seventh Exercise—Lying down on your

back, raise your legs a little say to 45° angle and then revolve your legs jointly in a circle, from left to right and right to left ; but mind you that your legs should be straight and in this way rotate them in a complete circle for fifty times. This exercise is very useful and all types of leg and backaches are removed.

Eighth Exercise—Again lying down on your back, raise your waist in the middle like a bow, resting the burden of your body on the heels and the shoulders ; in this way you will be making a door way under your body, like the half-moon. Practise to remain in this pose for a few minutes. This is also a very useful exercise, more so for the spinal chord.

Ninth Exercise—Lie down on your right side and then raise the middle part of your body; in this way the burden of the body will remain on the fingers of the legs and your shoulder. Practise this for two-three minutes. Now do this exercise by lying down on your left side and repeat the whole process.

Similarly, there are exercises of hands and legs about which there are quite many books of yoga-asanas, besides those which are shown on television in the yoga-programme. What matters most is that our digestion system should work properly, because it is the root of all the ailments and diseases. Besides, whatever energy, strength

and vitality we get, it should not be dissipated on useless trifles, which people today call enjoyment ; but such an enjoyment which becomes the cause of the loss of semen is nothing short of suicide and student community in particular should be cautious against these. If a student is keen on maintaining his health and keeping brahmacharya, there is no reason why he should not be strong and sturdy, not only in body but in mental faculties as well. All his limbs and sensual organs, as also his mind and brain are likely to remain quite perfect and there can be no question of any kind of weakness, whatsoever. Such a student goes about his studies coolly and calmly, always with certainty and confidence, in a regular way. And he knows for sure that success awaits him, as he earns the same with his hard work and talent.

8
Food

The place of food in the maintenance of brahmacharya is very important. According to the Vedic concept, the definition of food is very vast and far reaching; it is not limited to the foodstuff that we take through our mouth, but all that a man takes through his five sense-organs. In Vedas, man has been called as 'Panchodana', *i.e.*, he takes food through his five senses. We feast our eyes on forms, beauty, etc., or whatever scene comes before our eyes; we feed our ears with all that we hear—noise and voices, songs, chatter, etc. all the while; we feed our nose with good or bad or foul smell; similarly when we touch anything with our hands or any part of our body, this is the food of the skin, and lastly we take many kinds of food, including milk, water and so on through our mouths. In this way, we all take five types of food through our five senses and the sum-total of all these and their substances is responsible for giving thoughts to our mind. That is why, it has been said—जैसा अन्न, वैसा मन। जैसा पानी, वैसी वाणी। Our mind is

according to the food we take ; and our power of speech is according to the water taken.

Cleanliness is next to Godliness. Therefore, we should be careful about our cleanliness, inside and outside. While people are very careful about their clothes these days, they little care about their purity, especially internal which is far more essential. Because the ideas and thoughts which have a great bearing on self-restraint and for the preservation of the vital fluid in particular, must be always pure and never of lust or passion. For this reason alone, whatever we see must be good and moral ; whatever we hear must be good and moral ; better still if these are divine and uplifting, rather than scenes and songs which are full of sex and violence matter. Now, coming particularly to the food items, here also there is a great change as most of the people have taken to meat-eating. This is not conducive to our climate and culture and is harmful in all respects. But in our craze for being modern, people on the whole have begun to take meat and eggs, without giving a thought to the fact that India is a country with hot climate and also as per our culture and heritage, this is not human food, but that of savage carnivorous animals only.

So, it is essential for a brahmachari not to take any such food which gives bad smell and is sinful. For that matter, only Sattvik food, con-

sisting of fruits, milk and other vegetarian stuff need be taken. Food as a matter of principle should not be taken for the sake of good taste, but from the point of view of maintaining good and sound health. Thus, we see that in such a simple food, there is little place for condiments and spices. A student should not be slave of his tongue. He should learn to control it, as it has been wisely said in Hindi—'कम खाना और गम खाना' To eat less and not to be provoked to be angry, is the best way for the student as a whole. In so far as control of senses and mind is concerned, the habit of simple and sattvik food is largely responsible in obtaining this aim, as a Sanskrit poet has described :—

तावत् इन्द्रियजितो न स्यात् विजितानि इन्द्रियः पुमान् ।
न जयेत् रसनां यावत् जिते सर्वं जिते रसे ॥

A person cannot control his senses and mind so long as he remains a slave to his tongue. Once he has controlled his tongue, he can control all his sense organs. Thus, we see that the key to control all lust and passion lies in our tongue, which needs to be controlled first.

According to the Indian culture, as we pray twice a day, so we should take only two meals—one in the noon and the other after sunset, as stated by Mahrishi Vyasa :—

सायं प्रातर्मनुष्याणां अशनं वेदनिर्मितम् ।
नान्तरो भोजनं कुर्यात् उपवास विधिर्हि सः ।
न सन्ध्ययोर्न प्रभाते नार्धरात्रे कदाचन ॥

Eat but twice in all the day,
Night early and forenoon late ;
Eat not in between the times,
So the Scriptures clear ordain.
Both at dawn and dusk don't eat,
Neither morn nor midnight eat ;
Thus the goodness of fast too gain,
So the Scriptures clear ordain.

In this connection, some great man has written as under :—

Only when hunger overpowers them, the wise do eat ;
And then they draw away their hands before their hunger is quite satisfied.
Who eats too much must suffer too much too;
Eat not so much that thou are taken ill,
Nor yet, so little that thou losest life.
Keep then some space unfilled within thy body,
So mays't thou see the light shine forth therein,
The Light of the Great Self within the small,
The Light of knowledge, final, mystical.

The golden rule regarding intake of food is moderation, *i.e.*, one should eat neither too little, nor too much. Keep away from all intoxicants, like drinking liquor, smoking, etc. Chew your food well and be in a cheerful mood at the dining table as it aids digestion. Remove from your mind all sorts of anxiety, hatred and jea-

lousy. Anger is a kind of madness. Beware of it always. Take normal, simple and sattvik food, consisting of raw vegetables such as tomato, cucumber, salad etc. and avoid overeating. Rather leave the table as soon as you have satiated three-fourths of your hunger.

Bhartrahari Maharaja has written as under:—

यावन्महत्वं पाण्डित्यं विवेकित्वं कुलीनता।
यावज्ज्वलति नांगेषु हन्त पञ्चेषु पावकः॥

Greatness, scholarship, discrimination and loyalty to the ideals of one's lineage last only so long as the destructive fire of lust does not rage inside the body. How clearly the above shloka has depicted the immense powers of self-restraint ? The glory of brahmacharya has been described in the Vedas in many verses and as a matter of fact it has been stated there that there appears to be nothing as impossible for a brahmachari. He gets unlimited power and is able to conquer the whole world. This may appear to be allegorical, but if we go deep down into these words, it is quite obvious that since a brahmachari has no attraction towards any material objects and has been able to control his own self, he has thus mastered and conquered this world. We also see that such brahmacharis were great men of their times and were able to change the course of destiny of the nations and the people as a whole. In this connection, the

illustrious examples of Gautam Buddha, Swami Mahavira, Mahrishi Dayanand Saraswati are of recent times.

In this connection, I am reminded of an incident which I read somewhere about Mahatma Gandhij's Ashrama, where as a rule, the sauce of margosa (नीम) leaves was prepared and used to be served to all. Once a foreigner went to his Ashrama and as usual, he was also served the sauce prepared of the margosa leaves. This was indeed very bitter in taste and the European guest found it most distasteful and difficult to eat. The reason for serving the margosa leaves sauce was that it could be an aid in the maintenance of brahmacharya. Gandhiji had been doing all sorts of experiments and he must have also learnt the fact that one must control the tongue—tastes, if he wants to control his sensual desires. Keeping fast is also very useful, besides it is also essential that one should make up his mind and take a firm resolve to adhere to this vow that come what may, it is not to be broken under any circumstances, on any pretext, whatsoever.

I have read that in so far as food is concerned, in Charak Samhita, great emphasis has been laid on the adage—हित भुक्, मित् भुक्, ऋत भुक् । He is healthy who eats the food that suits his system. He is healthy who eats abstemiously. He is healthy who eats in good company. So, we have

to be very careful about what we eat, besides the fact that the material used in the food has been earned with hard work and toil, not by dishonest means, implying thereby that it is not only the quality of foodstuffs, but also as to how it has been procured, also matters. Then, the cook or the housewife who prepares the food, should also be of pure mind and nature, not only clean outwardly, but inwardly as well.

Discrimination in food is requisite both for bodily and mental health. Pure food is indispensable for well-being both in this world and the next. Our sacred books have nowhere given any warrant for the assumption that the care of the body is optional, or that there is any real line of demarcation between the physical and the spiritual life. Whilst we have been discussing brahmacharya as a powerful means of protecting the body, mind and soul, we have not given ample thought to its spiritual side, which it connotes clearly as the word itself tells us. This aspect needs to be described in greater detail; we, therefore, shall discuss it in the next chapter.

9
Success

In the preceding chapters, some details have been given and ways and means have been suggested, which could help any student who is really eager to preserve his vital power, to surmount the difficulties that he may come across in his way, so that he may be able to achieve the aim and thus become successful. Though these have been somewhat sketchy, yet these provide adequate guidance for the student to follow the right course. What is, however, required is the will of the doer and the purpose of this book is to kindle that will-power in you. And as you are in the prime of your youth, I am certain you are going to accept the challenge of the time and see that it changes its face towards you to give you a warm welcome, since it has been rightly said that all directions bow to a person, who moves with courage, as Dryden has said 'only the brave deserves the fair'.

There was a time when the period of study, *i.e.*, the student days, were known as Brahmacharya Ashram. It means that a student must be

a brahmachari or *vice-versa*. Going through the etymological sense of the word 'Brahmacharya', we find that it is a combination of two words, Brahma+charya. The meanings of Brahma are—God, Veda, Knowledge and Semen; charya means to think, study, obtain and preserve. Thus, in this manner, the meanings of Brahmacharya are—To think of God; To study the Vedas; To obtain all knowledge, and to preserve semen (the vital fluid of life).* We have, therefore, to start from the preservation of this vital fluid and thus in stages surely and certainly have to step-up the ladder to reach the divinity for which all human-beings should hanker. But if a student does not, somehow for one reason or the other, accomplish the first condition, *i.e.*, of preserving his semen, then how can he hope to go farther on!

The fact should not be lost sight of that it is the basic foundation on which you want to build your structure of your future hopes and if the foundation is weak, then I am afraid your hopes are going to be fulfilled commensurate to your efforts in the right direction. I would, therefore, beseech the readers not to neglect this part of your life under any circumstances. May be, you may falter once or twice, may be even a number of times, but never give up, because Rome was not built in a day. It takes time and

effort for any worthwhile task to be accomplished successfully, but what matters is your will-power, which should remain as firm as a rock and never to accept defeat.

It is possible that periodically, you may have a night-dream and in that you lose your semen, but that should not unnerve you, because there are many reasons for such an occurrence. While over-eating, indigestion, over-sleeping or even fatigue or combination of these may be the cause of such a loss, it is more for the reason of mental thinking. That is why, a student has to be careful in what he eats, how much he eats, how much he sleeps, how much work he should do mental and physical both, so that none of these may hinder his progress. Also, the purity of mind and thought should not be neglected on any score ; better it would be not to see cinemas or any such scenes appearing on television which may arouse lustful and passionate feelings. Even the dances and lewd songs be avoided as far as possible, because these also contribute a lot in giving vulgar ideas, which are directly harmful to any student who is eager to maintain Brahmacharya.

In Bhagwad Gita, Bhagwan Krishna says :—

युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु ।
युक्तस्वप्नावबोधस्य योगो भवति दुःखहा ॥

The proper and limited food, proper and limited enjoyment and exercise, proper and limited wants, as also proper and limited sleep and working hours, make a person yogi, who is able to finish all his pains and sufferings, difficulties and troubles. Here once again, I may remind you that whatever a man takes through his five senses of knowledge (*viz.* eyes, ears, nose, skin and mouth) consists of food and if these are pure, there is no reason why there should be any hindrance in his progress. Generally, it is through these senses that a man gets the ideas and then his mind tickles, which then begins to work in his own mysterious ways. No doubt, at times the mind starts thinking of such matters or things which have no relevance with his experience of senses, but it is rare when it jumps to such heights or depths, which have no rhyme or reason for which we may try to find any cause on this earth. Hence, we have to be ever watchful about the wayward habits of this monkey and keep it under control, the best method for which is breathing exercise or Pranayama. Readers are advised to go through the book of the author 'Might of Mind' which exhaustively deals with the subject in question.

नाकामी मण्डनप्रियः। It is a Sanskrit quotation, meaning that a person, who has no liking for fashion but lives simply, cannot be lustful or

passionate. In reverse, it means those who are fashionable by habit and liking, are sexual. When we go deep down into this philosophy, we find that it was because of this that in the ancient times in the Ashramas of Rishis and Acharyas, there was no question of any fashion or make-up, as they lived in the surroundings of nature and all were attired very simply and frugally ; all having similar clothes, *viz.*, one uniform, which we see even today in our so-called public schools and institutions. The idea behind this is only to make all feel not only equal, but also that they may not get into the vicious habit of fashion, which is directly responsible for lust and passion. The difference between ancient and modern is that while they understood the underlying idea and thus practised the system so vigorously (with bare head and bare foot, covering the whole body with a dhoti) living up to the ideal of 'simple living and high thinking', we have only copied the western system in form, forgetting the hidden philosophy behind it. The ancient tradition is followed to some extent in Gurukulas still and we can see the brahmacharis there, with their strong bodies, glistening with energy, power, strength and vitality and an aura of character and conduct.

All people have to meet their necessities of food, clothing, etc., but the only question is in

what quantity, this we have to decide, so that we may remain healthy, both physically and mentally and more particularly the student community, who are the hope of tomorrow and the builder of the destiny of the future of the nation. India is a poor country and here a large section of our children do not even get an opportunity to go to any school. Why ? Because of the faulty system of education and if we revert to the Ashrama-Pranali, then this problem gets solved automatically, as also all other connected vices, which we have been discussing in this book, particularly that of Brahmacharya.